

POETRY.

From an English Publication.
EDUCATION.

The Lion o'er his wild domain,
Rules by the terror of his eye;
The Eagle of the rock retains,
By force, his empire in the sky.
The Shark, the tyrant of the flood,
Pursues his prey with quenchless rage,
Parent and young, unweaned from blood,
Are still the same from age to age.
Of all that live, and move, and breathe,
Man only, rises o'er his birth;
He looks above, around, beneath—
At once the heir of Heaven and Earth.
Force, cunning, speed, which nature gave,
The various tribes throughout her plan,
Life to preserve, from death to save—
These are the lowest powers of man.
From strength to strength he travels on,
He leaves the lingering brute behind;
And when a few short years are gone,
He soars a disembodied mind.
Destin'd his future course sublime
Through nobler, better paths to run,
With him the certain end of time
Is but eternity begun.
What aids him in this high pursuit,
Opens, illumines, cheers the way,
Discerns the immortal from the brute—
God's image from the mould of clay?
'Tis Knowledge!—Knowledge to the soul
Is power, and liberty, and peace,
And, while celestial ages roll,
The joys of knowledge shall increase.
Aid then the generous plan which spreads
The light which universal beams,
And through the human desert leads
Truth's living, pure, perpetual streams.
Behold! a new creation fling,
New spirit breath'd into the dead,
Where'er the voice of Wisdom cries—
Man know himself, and fear thy God!

MISCELLANY.

LONDON MISSIONARY SOCIETY.

Extract of the Speech of Dr. Mason, of New-York, at the Anniversary Meeting of the London Missionary Society.

My respected and honored Christian Friends,—Had I consulted merely my bodily feelings, I should not have attempted the task of addressing you this day: and did make an attempt to decline what I account both an honor and a happiness. But I confess that I felt the blush mantling in my cheek when I thought of shrinking from a little bodily exertion in giving my tribute of respect and reverence to a Society that is sending out my fellow sinners, fellow Christians, fellow ministers, to carry their body and their blood into the service of Jesus Christ. Fifteen years ago, this day or near it, I had the ineffable satisfaction of witnessing the zeal, the love, the efforts, of the London Missionary Society. And never shall I forget, Sir, the impression that was made upon my heart at the parting scene. Never can I forget the evident presence of the spirit of grace and supplication, with the vows, and thanksgiving, and wishes, that were poured out at the conclusion, by a reverend and honored friend now present. I had not then the expectation that I should once more be permitted to witness a scene, on which the angels of God, (if on any on this globe) look down with delight. Inspiration tells us that angels are all ministering spirits, sent forth on a ministry for them who are to be heirs of salvation: and when the business is to send that salvation to the stray sheep who are not of this fold, if there be ever a general rendezvous of the angels, it is to witness the transactions connected with such an object.

It has been my lot, Sir, in the course of divine providence, to see things that have impressed upon my soul more than ever the necessity, importance, and difficulty of missionary labors. We think, my Christian friends, we sometimes think, that our hearts do feel for the miserable state of the Heathen, who are without those glad tidings of great joy, that cheer our days, and tranquilize our nights. You do feel: but you feel, I was going to say, by halves:—to have the sensation come with all its power into your bosoms, you should see what you now only hear. I have been in countries nominally Christian, where there are millions upon millions bowing to stocks and stones with the blindest devotedness; exceeding exact in their superstitions, but without a thought of God or eternity. The fons wherewith Satan holds the minds of men are such, that it is almost impossible for me to resist the exclamation, as I contemplate these scenes—that in very deed the progress of the Gospel among people who have become the servants of idols, is itself the greatest of all external demonstrations that it came down from heaven. For if there be any thing that can touch these people, open their eyes, or make even a crevice for the entrance of a pure, spiritual, and eternal hope into their breasts, it is that power which compels all resistance to give way. Here I saw of what stuff a missionary ought to be made. Here I saw, that zeal, excited by a variety of concurring circumstances in a Christian country, that has not counted the cost, is likely to evaporate. Here I saw, that faith, and love, and devotedness, as well as some important intellectual qualities, of which common sense is by far the most valuable, are indispensable to him who hopes to make an impression upon those that are without God, and without the Gospel. Here I saw, that any man who means to be a servant of Jesus Christ, in this cause, must go without conditions, except it be that his Master shall stand by him as long as he is engaged in his work. And if we are not satisfied that we are ready to have our blood spilt the next hour, we are not fit for the work, Sir. There is one view of the operations of this Society which deserves very particular attention. We have had a great many finely spun theories upon human society. We have had many of the wise men of this world—whose wisdom in this as well as every thing else where the kingdom of God is concerned, is mere foolishness;—

who will insist upon it, that there is no possibility of making men Christians unless you first civilize them. You must make them artisans, agriculturalists, carpenters, tailors, and bakers—a sort of practical philosophers. You must have the science of what they call Government introduced; they must be political economists; then, forsooth, you make them Christians. Just as if the Son of God built the kingdom of his grace and glory upon political economy, Sir!—No, Sir, the great secret is this; the grace of God will do more than all the human schemes in existence—tame the wild heart. And then, whatever belongs to that which embellishes the human character, follows in the train of the Gospel of Jesus Christ: for it stands eternally true, that "He who spared not his own Son, but delivered him up for us all, shall with him also freely give us all things."

Permit me to press upon the minds of this Christian audience, one of the singular, original honors of this institution. I believe, Sir, it was in the bosom of the (London) Missionary Society, that the gospel spirit of catholic love and fellowship originated. If my memory does not deceive me, till that period, Christians were looking at their different peculiarities through a very thick mist. And we all know what a fog is: every man knows, that if he see an object through a mist, it has a vast and imposing appearance; but when he comes up to it, it dwindles to nothing. The light and warmth issuing from this Society have driven away the mist: and Christians that were jangling about a variety of little things, have found that they were not worth their pains or trouble. They have discovered, with great surprise, that they are practically one in Christ Jesus. Out of that gospel spirit of catholic benevolence, that unites believers in the Son of God, whatever be their external forms, have proceeded, unquestionably, in a very great degree, all the other forms of noble munificence in this country. Had there been no Missionary Society, there would have been no British and Foreign Bible Society; and I cannot help marking, with particular care and tender feeling, the march of the Divine Providence. Here is first the Missionary Society. The Missionary must go and break up the fallow ground: he must go and tell the poor Pagans that there is a Bible, and what it is worth: then minds are excited to multiply this Bible—to follow up the blow—enter the breach—and pour in this Bible among the nations who have been apprised of its value, and of its coming. And permit me to repeat that general idea which has been communicated this day, that, with all the reverence and respect that I feel for the Bible Society—(let its name and praises be suspended in letters of gold from the wings of angels, and carried under the light of heaven from one end of the earth to the other end of the earth:—) but permit me to say, Sir, that if there be nothing but the Bible to be sent, the world is never to be converted.—Yet I would say; Fill the land with Bibles; put one in every house, in every chamber; God in his sovereignty may call some by the efficacy of his Word alone to shew the power of his arm; yet that will not convert the nations. Why? Because it is not the Master's ordinance for converting the nations. The Master's ordinance is, "Go into all the world, and preach the Gospel to every creature." And what amazing advantages are given to the living teacher, when he cannot put his foot upon an acre of Pagan soil without finding a Bible! He can go and teach the Heathen with that Bible in his hand. It is the two together that are to convert the nations. Our Lord has told us that the lips of flesh and blood shall be the instruments of conveying peace, life, holiness, and happiness. Such then are the wonderful steps of Divine Providence. Had the Bible Society commenced its attempts before the Missionary Society, it would in all probability have been unsuccessful.

Now it is not to be expected that such a system as this should proceed without difficulties, and very great ones; if it did, it would bear upon its forehead a mark of a no very desirable sort. You are not to suppose, that the Devil will allow his throne to be subverted without a struggle: that he is going to sit down in despair; that is not the history of that fiend. Thanks be to our Lord, who subdued Satan. The Devil is against you, Sir; "through God," as the Psalmist says, "we shall do valiantly," for he it is that shall tread down our enemies. If he undertake to do it, Sir, no matter how weak we are. There may be difficulties with respect to pecuniary resources. We profess to be Christians, my friends. A faith that does not work is under the curse both of God and man: but the stronger the true faith is, the more it will work. There is among Christian people themselves a sort of practical Atheism. They are afraid to trust the Providence of God. They do not realize the doctrine and fact of God's special Providence. Now, that God, who has all things in his hand, only calls you to pay the same respect to him in this matter, as you would pay to the word of an honest man. He said to Israel, when laboring under a severe chastisement, "Prove me now herewith; if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Who ever made the experiment, and found it to fail? Who ever was the worse for honoring God with his substance? Let the man step forward, who can, and charge God with breaking his word. "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." He is the God of the seasons, the God of the elements—that God commands us to honor him with our substance. That Society which teaches faith to others, must live by faith itself. We must keep our eye fixed upon the end. God has pro-

vided that his knowledge shall cover the earth, as the waters cover the sea. It is the Church of the living God that must extend her own limits, under the immediate auspices of the Captain of salvation. We know not the peculiar day, or the year, in which the Son of Man shall appear: but we do know there is no time to be idle.—You cannot fold up your arms now; the business presses harder and harder. Behold, the Son of man cometh! Christians who are laboring in this great work are like John the Baptist, preparing the way of the Lord, and making his paths straight.—The sound of their Master's feet is behind them. Ultimate success is sure. Already the iron band of the Hindoo caste begins to give way: and I thank my honored friend for the idea about the Chinese wall beginning to totter. Go on, and one stone of that wall shall not be left upon another.—One word more. We all know what apprehensions have been entertained for the condition of Great-Britain. Fears without and fears within. There is a protection to the island of Great-Britain, better than all your fleets, your armies, your statesmen, your heroes, (I speak without derogation of any of them) the holy seed is the substance thereof.

I have to move, Sir, that the cordial thanks of this Society be given to the Rev. Geo. Burder, the gratuitous Secretary, &c.

From the National Advocate.

To my creditors and former friends, for friends I cannot expect to have now.

I yesterday protested against the use of ardent spirits. The method I have taken to remedy a vice for which I have been so remarkable, may appear novel, extraordinary and unexpected. I have often promised and reiterated these promises, to forsake that baneful and scandalous practice of drunkenness, and all without effect, but having for a fortnight abstained from all kinds of liquor, and my recollection restored to me, I am left to the reflection of my egregious follies, and am determined to forsake them. I have, therefore, taken a method obligatory in the sight of God and man; and having been pronounced dead by some, and abandoned and incorrigible by others, I thus publicly make known my reformation.

The practice of drunkenness can never be palliated, yet nothing is more common among drunkards than to attribute their follies to misfortunes and injuries received; and if that be deemed a palliation, perhaps I have a right to as great a share of it as any man of my age. But what can be offered in palliation for man, who is placed as the supreme of all terrestrial beings, and formed in the very image of God himself, when he debases himself beneath the brute creation? Nothing. I have been considered as dead; it is a wonder that I am not, but my trembling hand and burning heart manifests that I am still alive, a living monument of human depravity, and subject to the lash of self-condemnation. How horrid the retrospection of an ill-spent life! but that of a virtuous life, how consoling in all its vicissitudes; the mind is ever at ease, conscious of having done its duty; for, as Seneca says, the consciousness of well doing is an ample reward. I have still hopes of doing well, which I am anxious you should all know, confident that every sober, honest and industrious man forms a useful link in the chain of human existence.

According to the variety of human nature, a variety of sentiments may be produced.—The pious will rejoice to see even the reformation of but one fellow mortal. The moralist will not deride me—the gay and dissolute may. Let them; mine is the triumph over that which has, and I fear will be the ruin of many. Ye youth who have but just engaged on the theatre of dissipation, and who may do me my remonstrance, beware that you do not, ere long, make a disgraceful appearance, and be lost in the drama of human wretchedness. Ye youth who have just launched on the calm sea of deceitful pleasures, beware of the intoxicating glass before you are lost in the vortex of your own sought ruin, lacerating the bosoms of a fond father, an affectionate mother, brothers and sisters.—I have gone the rounds of dissipation; I have seen it in its greatest deformity, yet I have been long one of its most pre-eminent votaries. Alas! I now feel the sad effects! I have seen youth, adorned with beauty and vivacity, who in his infancy and childhood was the darling of his parents, and their future hope of solace in declining years, nipt in the bud, when just about to blossom, and blasted by the canker worm DISSIPATION! Leaving, as an ungrateful reward to them, the sad remembrance of his follies. I have seen the middle aged, wearied of the toils of his juvenility, still determined to support the cause of debauchery, a complete picture of contamination, guilt and human woe, drink his last poisonous draught and sink into the grave.—His children, who had fondly anticipated the protection of their father, are left to bear, in part the burden of his guilt, and the calamity of an ill-bred world. I have seen old age, after dissipating a fortune which might have alleviated the distresses of the widow and orphan, he himself a beggar, standing on the verge of the grave, with his hand extended, to receive the draught of corruption, and as if to fill the measure of human degeneracy, drink it and drop into the grave, a wreck of human misery, forgotten and despised. The subject is too horrid to dwell upon; I must conclude with a hope that some good may be derived from these my sad reflections.

From the course which I have run through life, (though but a young man yet,) I cannot reasonably expect a place in the records of longevity.—still I have hopes of living long enough to convince the world of my reformation, and if by this public exposition of the effects of this horrid vice, I can save only one being, I shall be happy.

William street—New-York.

Births and Deaths.

A journal published at Turin contains a curious article, relative to the life of Man. The author makes several calculations, which in his opinion, form the basis of annuities, insurances, and all kinds of speculations, resting on the course of human life. He supposes the world to be peopled by a milliard of Persons, who all die in the space of an age. He lays down 33 years for one generation, consequently 33,333,333 die in the course of a year; 91,324 in the course of a day; 3803 in an hour; 63 in a minute; and in a second 1. The number born in the course of a year amounts to 37,037,037; in a day, 204,471; in an hour, 4228; in a minute, 70; and in a second 1. Out of 1000 children born in the same hour, there remain 740 at the end of a year; 600 at the end of three years; 384 at the end of five years; 340 at the end of ten years; 446 at the end of thirty years; 226 at the end of sixty years; 49 at the end of eighty; eleven at the end of 90; nine at the end of 93; and one at the end of 97. The Author concludes from these tables, that one half of the children die by the age of 17. Out of 10,000 persons only one arrives at the age of 100 years. The following is the comparative number of persons on the same portion of earth in different countries. In Iceland, 1; in Swe-

den, 14; in Turkey, 36; in Poland, 62; in Spain 63; in Ireland, 99; in Germany, 127; in England, 152; in France, 160; in Upper Italy, 173; in Naples, 192; in Venice, 196; in Holland, 224; in Malta, 1103. Such is the difference between the population of Iceland and Malta!

Advantage of Temperance.

From the National Intelligencer.

The following statement, from a Newport paper, contains a volume of instruction. To what shall be attributed the full exemption from death of the young, but the healthy constitutions of the parents? Or to what the almost regular longevity of adults but to habits of regular temperance?

Newport, Feb. 12.—The following are all the Deaths which have occurred among the Friends, in Rhode Island Monthly Meeting, in the following years.

| years | years |
|-----------------|-----------------------|
| In 1812 1 of 73 | In 1814 1 of 87 |
| 74 | In 1815 1 of 90 years |
| 66 | 78 |
| 60 | 86 |
| 89 | 48 |
| 84 | 70 |
| 84 | In 1816 1 of 75 years |
| In 1813 1 of 78 | 68 |
| 65 | 58 |
| 77 | 94 |
| 85 | 79 |
| 82 | 68 |
| 63 | 79 |
| 78 | 57 |
| 83 | |

The total amount of ages of the above 31 persons is 2298, giving an average of 74 years and a fraction to each person.

* This includes this island, and two or three families in Jamestown and Tiverton—the whole number of which society is over four hundred.

† It is remarkable that this is the only death which occurred in that Meeting within the period of sixteen months, and what is equally remarkable, there has not been any instances of the death of a child or a person under forty-eight years of age, within five years.

Baptist Denomination.

Extract from the proceedings of the General Convention of the Baptist Denomination in the United States, at their first triennial meeting, held at Philadelphia, in May, 1817; showing the number of churches & members in each state.

| States. | Churches. | Members. |
|-----------------------|-----------|----------|
| Maine | 112 | 6,287 |
| New-Hampshire | 51 | 3,738 |
| Vermont | 112 | 8,470 |
| Massachusetts | 91 | 7,731 |
| Rhode-Island | 57 | 3,945 |
| Connecticut | 49 | 6,772 |
| New-York | 321 | 23,538 |
| New-Jersey | 24 | 1,941 |
| Pennsylvania | 60 | 4,517 |
| Delaware | 8 | 370 |
| Maryland | 33 | 1,455 |
| Virginia | 314 | 18,638 |
| North-Carolina | 215 | 17,711 |
| South-Carolina | 169 | 10,033 |
| Georgia | 202 | 15,854 |
| Mississippi Territory | 56 | 2,441 |
| Tennessee | 169 | 9,744 |
| Kentucky | 421 | 24,344 |
| Ohio | 103 | 3,638 |
| Indiana | 67 | 2,474 |
| St. Louis, Ill. M. N. | 3 | 215 |
| S. G. Conf. U. S. A. | 10 | 1,934 |
| | 2664 | 165,201 |

There were no returns of the number of churches nor members, in one entire association, and the number of members are not reported from 143 churches in Virginia.

No return of members from 18 churches in North-Carolina.

No return of churches or members from one entire association in South-Carolina.

No return do. one do. in Georgia.

No return of members from 8 churches in Kentucky.

No do. do. do. in New-York.

These would considerably enlarge the above statement.—*Rel. Intelligencer.*

The Emperor Alexander has issued a rescript in favour of a sect of dissenters from the Greek Church. It forbids all further persecution of this sect, and observes, "Does it become a Christian Government to employ harsh and cruel means to bring back into the church those who have gone astray? The doctrine of the Redeemer, who came into the world to save the sinner, cannot be spread by restraint and punishment. True faith can only take root, with the blessing of God, by conviction, instruction, mildness, and above all by good example."—*Palladium.*

The benevolent measures of the British Parliament, for the amelioration of the condition of the slaves in the West Indies, are continually thwarted by the island assemblies, and stigmatized as attempts to excite them to insurrection, if not to emancipate them.—*Centinel.*

Honor among Thieves.

Ciran Khan, the late Emperor of Persia, who died in 1779, was raised to the Persian throne from a mean family, and from the rank of a common soldier. Though illiterate, he was famous for the justice and practical good sense of his administration. It is related in Macolm's history of Persia, that His Majesty used to rehearse to his company the following curious piece of self biography.—"When I was a poor soldier (he often said) in Nadir Shah's camp, my necessity led me to steal, from a saddler, a gold embossed saddle, which had been sent by an Afghan Chief, to be repaired. I soon afterwards learned that the man, from whom it was taken, was in prison, and sentenced to be hung. My conscience smote me, and I replaced the saddle exactly on the place from which I took it. I waited till it was discovered to the saddler's wife, who, on seeing it, gave a scream of joy, fell down upon her knees, and prayed aloud, that the person who brought it back might live to have an hundred gold embossed saddles. I am quite certain, he added, smiling, that the honest prayer of the old woman has aided my fortune in the attainment of that splendor which she desired I should enjoy." [Con. Courant.]

ANECDOTE.

One day, after addressing a number of natives on the banks of the Ganges, Mr. Thomas, the first Baptist Minister, who preached in Bengal, was accosted by a Brahmin as follows: "Sahib, don't you say that the devil tempts men to sin?" "Yes," answered Mr. Thomas. "Then," said the Brahmin, "certainly it is the devil who is in fault; the devil therefore, not man, ought to suffer punishment." While the people discovered by their looks their approbation of this mode of reasoning, Mr. Thomas, observed a boat with several men on board sailing on the river; and, with that facility of reply for which he was so distinguished, answered: "Brahmin, do you see yonder boat?" "Yes," said he. "Suppose," added Mr. Thomas, "I were to send some of my friends to destroy every person on board, and to bring me all that is

valuable in it: who ought to be punished, I for instructing you for doing the wicked action?" answered the Brahmin with a smile, "You ought to be put to death." "Yes, Brahmin," said Mr. Thomas, "if you and the devil sin together, and you will be punished together."

Medical virtues of the St.

It has long been my sentiment, that common gifts of Providence are the salutary and worthy estimations. That this opinion has not been ill founded at present, apply it to only one instance. I can speak with great confidence. The common stinging nettle, so useless and troublesome a plant, has been stigmatized with the name of the most efficacious medicine in the vegetable kingdom—in the form of an infusion, taken in the quantity of a partial relaxation. In that of a weak or infirm, it proves an admirable and deobstruct in impurities of the in obstructions of the case requires, it is of expressed juices taken by spoon. Externally applied, as a fomentation, it amazingly decreases inflammation, swellings. In the common sore throat, and internally as a gargle, it may safely be put in this common have been witness to its great efficacy many instances. [In all medical hints or recipes, authority is proper to consult a physician they are followed.]

DEATHS.

In England, at the Royal Military Hospital, Oswold. The cause and manner of his death was very interesting; he had been one of his patients after death, to discover the cause of his disease; when, after an internal tumor, he slightly probed with his dissecting knife, which was baneful maled into his own system, he languished in spite of all the his medical friends to relieve him, and he died on the 23rd inst. at an advanced age, and was buried on the 26th inst. In England, Geo. J. Singer, Esq., a member of the "Elements of Electricity" Society, has lost an ardent and light mouth; he fell from the top of a house, June 6, Mr. Simon Shearman, and was ham S. of Dartmouth; he fell from a steeple. In Charleston, S.C. the week before last, 35 years only of yellow fever. In Philadelphia, John Bagnall, one mixing arsenic with the food, and persons partook, but all recovered. In Jail, at New-York, Eliza Gage, in consequence of fire being put on five convicts who escaped. At Kene, (N. H.) Mr. John Parker, his death was occasioned by not proceeding from wounds received in attempting to escape from a wagon having become unmanageable.

Copartnership Form. THE subscribers inform the public that they have formed a connection in the firm of

HOMES & EUSTIS.

NATHANIEL HOMES & WILLIAM EUSTIS, street, have received per ship from the East, a complete assortment of and HARDWARE GOODS, for sale on good terms, for cash or credit.

SELLS CHEEP, at the corner of Court street, below the corner of Court street, uncommonly cheap—1 case 64 yards 1 do. black Satinets, at 4s and 5s. 1 do. plain Silks; 1 do 64 yards 1 do. black colors; Leno Muslin, 1 do. 16 to 18; Cambric Trimmings, with a handsome assortment of Goods, which will be sold uncommonly cheap.

To Let.—The Chambers over well finished.

Fashionable Boot and Shoe No. 3 & 42, Exchange.

FOR sale—English Fair Top row Boots; American do. do. four ties strong Walking Shoes; double toe do. do. four ties, Pump; double and single toe; Pump; double and single toe; English drawn Boot Legs; American Patent Boot Tops; English and Cord; Dutch and Indian do. do. Tassels; English and French do. do. and yellow RoanSkins; Journeymen Tools; Philadelphia Liquid Blacking. All the above articles, will be sold and retail, on good terms for cash or credit. Also, for sale, Bedsteads, Nail Brooms and Shoes—the best viz Boston, Charleston, Salem, land, Weymouth, Braintree, &c. above town or shop rights will be purchased, with the exception of ready fold. The rights will be terms as to make it very advantageous that manufacture Boots and Shoes from real experience it is proved that shoes manufactured on this plan are some and much longer than they are figured in the usual way.

WM. CHAMBERS, Aug. 25.

HAIR-DRESSER. CHARLES J. HADLEY, informs his friends and the public, that he has opened a Shop, at No. 74, Broadway, Boyston Market—where Ladies will find every attention paid, in the line of his profession.

BOARDERS. A FEW Gentlemen can be accommodated with Board, at No. 19, Broadway, Sept. 2.

THE RECORD. Is published every Tuesday, for 10 cents a year, payable within the month, or, if paid in advance, 12 per cent. A7 Letters on the subject should be post-paid, in order to insure delivery. Post-Masters and others, to whom the Recorder is left for sale, are not taken by the post-office, and are addressed.